# Arkansas Methodist.

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## THE ARKANSAS METHODIST.

OFFICIAL ORGAN OF THE THREE CONFERENCES OF THE M. E. CHURCH, SOUTH, IN ARKANSAS.

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## News and Notes.

A. P. Sunford, ex-governor of Alaska, predicts that the Yucon valley vill, ere long, be the finest wheat growing country in the world.

"Connecticut has adopted a constitutional amendment providing that all voters must be able to read, in the English language, any article of the constitution or any section of the statutes of the State."

Twenty thousand money orders were issued by the New York post-office daily during the week before the hollidays. Most of these were christmas gifts for relatives in Europe. The money orders for the holiday season throughout the country have this year been double what they were a year ago. That points to improvement in the temporal condition of the people.

Count Luigi, who came over to America to attempt the hitherto unaccomplished task of climbing to the sumit of Mt. St. Elias, has succeeded, spending twenty-five thousand dollars in the undertaking. He reports the scenery finer than anything to be found in the Alps. America has much to be proud of in her natural scenery and resources. It is a great continent in rivers and lakes, plains and mountains, gold and silver, fruits and grains. We have room here for a great people, and we shall be a great people if we obey God's laws and take advantage of the opportunities he has afforded us.—Herald and Presbyter.

A struggle is being made in Georgia to secure a repeal of the law taxing the endowments of Church schools. Dr. Candler, president of Emory College, is taking a leading part in this struggle. No demand could more commend itself to the common sense of voters and legislators. The State of Georgia has its university, built by taxation of the people and sustained by appropriations from the State treasury. The State should be a patron of learning, for upon the intelligence of her citizens the welfare of the State depends. But the work of education done by the Churches is no less valuable to the State than that done in her university, and the taxing of the money which is thus contributed to the public good is the grossest injustice and a discrimination against the best citizen of the common wealth.

Many of our exchanges note the great missionary activity of the Mormans. One of these, the Chatnooga Times, of November 22, states that twenty-one Morman missionaries come to Chatanooga every month, and are thence distributed over the state, and that it is their plan to put at least one missionary in every county in the South.

We have several times called attention to the work of the Mormans and stated that there are fanatical elements in the Church which they find to be material prepared to their hand. Continued revelation through the Holy Ghost and divine healing are their special claims, and we have personal knowledge of what we assert when we say that when one of the Mormon elders has ingrateated himself into the favor of a community—such illiterate communities as they seek—he makes converts rapidly, drawing chiefly upon the churches for his followers. A writer in the Herald and Presbyter says:

"The thing we need is a concise statement of the Morman doctrines and the prominent facts in the history of that most gigantic fraud known as the Mormon Church. Facts, and the dissemination of these facts, in all the coves and valleys, are the only preventive for this poison. The time to do the work is now, before congregations and settlements are formed by the Mormons."

All reports from Cuba indicate that there is no disposition at all on the part of the Cubans to accept the proposed autonomy scheme, and that there is no power in Spain to put down the rebellion. The Spanish government recognizes that the war must end and that Cuba is lost. Spain has virtually signified to the United States that she is ready to avail herself of the good offices of this government in bringing about peace in Cuba. Spain has given permission to our government to send supplies to the destitute Cubans.

The developments in China have been of peculiar interest during the past week. Russia has not only occupied Port Arthur, but has also taken possession of Kinchow, an important walled city north of Port Arthur, at the head of the Gulf of Lian-Tong, and commanding the mouth of the river Yalu, also the mouth of other rivers flowing into the gulf, and the railway system from Tien-Tsin to the capital of Manchuria. It is a strong strategic position. All the evidence of late goes to confirm the view that Russian influence is easily dominant in China, and that China will accept an alliance with Russia against all other menacing powers.

### New Year.

There are some things which, as Tenyson says, "stale by frequence." We do not object to the recurrence of turkey and oysters, celery and plumb-pudding for christmas and New Year's dinners, but they would be as good on any other day. We once heard a minister, on the first Sunday morning of the year, read for his text: "This year thou shalt die." He began by saying that he had preached the sermon which he was then about to deliver every first Sunday of the year for twenty years, and that every year it had proven true of some who heard it. He wished every hearer to lay to heart what he was about to say as if each one heard in the text the announcement of heaven's decree in regard to himself. The suggestion showed that the preacher was not a sound teacher or a safe guide in regard to spiritual life. The fear of death is not a motive to Christian living, nor is any life today a Christian life which would be changed in its aim and tenor by the knowledge that this year it should close. As respects the obligations of life and the aims which should guide it, there is no difference day by day or year after year. The duty of living an honest, true, pure, life is not confined to days or years. Like the oysters and turkey exhortation to be good and do good would be as appropriate any other day.

A life that needs the check of special occasions, is not yet set to principle and duty as it should be. When Mr. Wesley was asked what he would do if he knew he should die to-morrow, he only proceeded to tell what he had already planed to do in any event, and just what he did.

All days are equally sacred and solemn. But life, to one who has learned how to live, is not a paroxysmal struggle, or succession of alarms, or a mourner's march. He who lives in love and hope and duty, who seeks the good, and the true, will find life in the midst of death, and life will be, through all changes, much the same.

To one who has not set himself to life's true aim, the exhertation is every day alike, "Now is the accepted time." Duty is not getting ready to die. If this life should continue forever, and there were neither heaven nor hell, the happy and the blessed would still be the true, the loving, and the pure. A good life is to be lived for its own sake.

### See Them.

Three months ago, in answer to a proposition to send this paper to subscribers till Jan. 1, 1898 for 25 cents, we received several hundred new names upon our mail list. Will the preachers who secured these names call at the opening of the year and solicit cash renewal for the incoming year? Or, without being called on, will these new subscribers now send us direct, cash to extend their paper another year. Let every one report to us whether he desires the paper continued.

The gold reserve in the United States treasury is now more than $160,000,000.

## Contributed.

### A Stich in Time.

MR. EDITOR:—You know there is an old adage: "He that pays early pays twice." The preachers are just now getting to their new homes, and 99 per cent of them are without money, if they paid up at conference. There are men, and women, too, in each charge that can pay the preacher the first day he reaches his new charge, just as easily as they can pay it two weeks later. I have never served a charge but there was some precious saint ready, not only to welcome me, but to put money into my hands during the first day or two after I landed. A man among strangers without money and at the same time forced to appear in public, feels very much embarrassed. A little thoughtfulness along here is like the stitch in time that saves nine. A preacher never forgets the circumstances nor the brother who relieves his wants by paying the first money in his new charge.

As I was on my way to my first charge, I spent my last dollar for a night's lodging. My trunk, with all the laundry I possessed in it, except that I had on, came to the express office. After I had worn my soiled linen for nearly a week, Bro. Wm. Robert Ellis met me and said: "I have decided to give the first fruits of all my increase to the Lord's cause." As he handed me a two-dollar bill, it seemed that I could hardly hold my feet to the ground. Every preacher's diary contains names of blessed memory that belong on the roll of honor. God bless them, every one.

T. O. RORIE.

### "It Isn't Worth a Hill of Beans."

Some preachers have staying qualities, and others have moving qualiteis. Some who have poor preaching ability stay, while others of good preaching ability go. I will illustrate: I know a preacher who has good ability, yet he moves nearly every conference. I know another of ordinary ability who ganerally stays four years on one charge. There are many causes why one goes so much and the other stays so long.

Yesterday I expressed a real surprise that a certain minister was moved from a good work at the close of his first year. I knew him to be a good preacher, and I thought it must be the fault of the —well, somebody besides the preacher. The brother with whom I was talking said: "We all liked his preaching very much, but perhaps you can understand the case, when I tell you what he said, and he certainly stuck to it while he was here." I asked: "What did he say?" "He spoke of visiting the pastor on an adjoining work, and said he was going around visiting his flock. I went around with him one day. He would go in and spend a short time with each family, talk with the children and old folks, read a few verses of scripture, pray a short prayer, and the whole thing isn't worth a hill of beans. I used to do that kind of business myself, but I quit that sort of foolishness long ago.' Of course I asked no farther questions. I felt that I understood the matter. I wonder if we have many pastors who have such ideas of pastoral visiting. "Will you visit from house to house?" Will you "search for the sick, poor and impotent, that they may be visited and relieved?" "Will you diligently instruct the children in every place?" To all of these questions every traveling preacher in our church has given an affirmative answer. Now, what if we fail to do it? What if we call such work "foolishness"? How are we to know the wants uf our people? "It isn't worth a hill of beans," you say? Brethren, if we instruct the children, comfort the sorrowing, help the poor in their homes, they will hear our preaching at the church with much more interest and profit. In one day last week, I found a mother who was much troubled about her spiritual condition. She had several passages of scripture she wanted explained. When they were explained she was happy. Another was in trouble about her boy; another cast down because one of her neighbors was treating her badly; another had lost a child and was glad to see and talk with her pastor; still another —one who was poor—was very glad to see the pastor, for she wanted her children baptized and she was not able to fix them to carry to church. All this in one day's pastoral work, and both pastor and members were benefited. I am sure that our Zion is suffering more for want of pastoral work than she is for preaching. I am sure that the preaching we do would be much more effective if we were familiar with the home-life of our people, and our people really felt that we were one of them.

JOHN H. NICHOLS.

Pisgah, Tenn.

There is no sadder sight than that of the orphan-child bereft of the loving care of a mother. If women would but learn the vital importance of taking proper care of their health, and always look after the health and vigor of the organs distinctly feminine, the pitiful Sabbath day procession of motherless children that goes to the cemetery to "put flowers on ma-ma's grave" would be materially reduced in numbers. Too many women bring a child into the world at the sacrifice of their own life. This sad tragedy may be avoided by any women who will resort to the right remedy.

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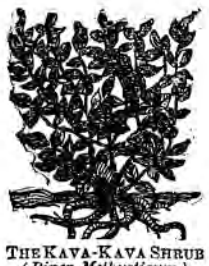

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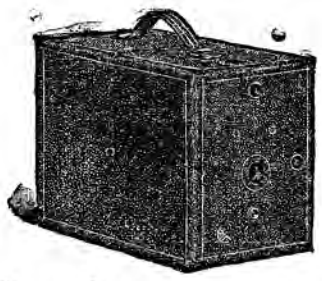

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### Kentucky Correspondence.

REV. CHAS. F. EVANS, D. D.

This letter hails from the capital of the Blue Grass country, than which, in our vast commonwealth, none is more beautiful or more wealthy. It is world-famous for its fine horses, and from all lands is sought, when intelligence, form or speed are in requisition. Two or three times a year there is a public sale of such coursers, and competition of buyers runs them to fabulous prices—in the olden days, into hundred thousands, and even in these hard times into two or three scores of thousands of dollars. At the last great sale I saw one horse that had been held at $150,000 and four of the Belmont stable that cost the great banker a total of $200,000. If I were writing for a stock or sporting journal I would indulge my fancy in description of some of these noble animals, and if I were writing a sermon I would moralize upon an occupation that too easily transfers a truly imperial spirit from the master and trainer to the beast. I see by the morning papers that in this immediate section there are twenty-five distilleries, which I know you will readily credit when you reflect that Bourbon county adjoins this, and "old bourbon" is a current phrase in all American parallells. You must not imagine however that the capacity of this country is exhausted with race horses and fine whiskies. This has been the home of men who are very nearly peerless, in every department of activity, financial, political, ecclesiastical—at least the lustre of their personal worth and achievements has blazed for more than a passing moment, and like the Sun, has gone from horizon to horizon. Thos. Marshall, Henry Clay, Joseph C. and John C. Breckinridge, Felix Grundy, Amos Kendall, Wm. Preston among statesmen. Bishops Bascom, Kavanaugh and Hargrove, Peter Cartwright, H. D. Huston, R. Hiner, B. M. Messick, Chas. W. Miller, among preachers; Joel Hart, the sculptor, of whom Hiram Powers said, "Hart is the best sculptor in the world," Gen. Jno. Morgan, the Confederate cavalryman whose daring deeds no "bold rider" ever surpassed, all lived and wrought and grew famous in Lexington.

The Hill Street Church, which I have the honor to serve, was the first station ever made in Kentucky, and only six miles distant from Masterson's Chapel where the first circuit was organized, and Asbury held the first conference in this state. Society here is very highly organized, and by this I do not mean the prevalence of the "high livers" and sporting men, nor of those "high" strung men whose resource is to the "field of honor" or tribunal of Judge Lynch, but to the ideal standard of democracy, religion and intelligence. No braver, truer men, no more beautiful, refined, and consecrated women, can be found in Christendom, than in this Blue Grass region. The unfortunate (at least to this city) opening of the Ohio river to steambot navigation enabled Cincinnati, once the patron of Lexington, to set up business on her own account, and untoward events, too numerous and painful for public mention have relegated Methodism to the rear and given Campbellism the leadership in ecclesiastical affairs. Nevertheless, Methodism here is of a sturdy type or it would not be at all. If you have retained in many respects the original type and outstriped us in organized work and gentler spirit, you owe it to the fact that Methodism in this border land for sixty years has stood guard with charged bayonets over the Southern ideal of trade, society, politics and religion—while an aggressive and frequently an incendiary civilization has threatened every salient and unresisting point of our lines.

No conference, north or south, has produced a more knightly class of ministers, or more intrepid and cultivated, in polemics, fervid oratory, unselfish zeal and genuine, well rounded manliness, and even Louisiana almost submerged by Romanism has not been more heroic than the laity of Kentucky in fidelity to their conscience and the Methodist standards.

This is a rigorous climate and a Louisianan in these sudden and violent changes may be pardoned I hope if he retreats to the fireside and gives rein to his penchant for the library and desk, and lays by some munitions for the better opportunities of fairer weather.

I send to my many generous friends in Arkansas a Christmas greeting, and hearty good wishes for the incoming New Year.

### The Perils of Brazil.

Dear Dr. Godbey: The stars and strips are mingled with the green and gold above our front entrance today, floating in one of the most delightful breezes that ever kissed mortal cheek. This is the birthday of the republic, usually a "festa of festas" among this festa loving people; but as yet we haven't heard a band, and are afraid to hear from Rio tonight. Poor Brazil! her own sons are her murderers!

In Canudos, Bahia there has been a revolution since April caused by a fanatic who called himself the brother of Christ. His followers refused to abide by the laws of the land and killed the tax collector and soldiers. Since April there have been several battles, until Oct. 6th, Antonio Conselherio, the fanatic, was found dead and his people surrendered. Nov. 5th, the president of the republic was among the number at wharf to welcome the troops home; when a private attempted to take his life. In protecting the president, the Minister of war lost his life. The trouble is, the assassin is not a maniac as Guitean was, but the tool of the "Opposition party" of which the head (to all appearance) is the vice-president, who seems to feel that the only way for him to occupy the presidential chair, is to seize it for an unexpired term. Rio is under marshal law since the assassination of Bittencourt. We feel that out of this, some good is coming. This republic was modelled after the atheistic plan of the French revolution, yet last week Ruy Barbosa, one of the greatest Brazilians living, made a most telling speech in the senate, in which he said Brazil could get help from God alone; and as long as she rejected the true God she would not prosper. He plead with them to accept the example of the U. S. in accepting God and invoking His guidance in everything, then burst into an eloquent prayer not imploring intercession of saint or virgin, but pleading with God for his country. Many of the leading papers copied the entire speech and prayer. We believe the hand of God is in all histroy and though His justice may demand certain penalties, all will work together for His glory.

Last September Japan sent her first minister to Brazil. He brought his papers in Japanese and English. He himself was educated in a college in Arkansas, spent five years there and afterwards held an office in California. His secretary was also educated in the U. S.

Our Church work is suffering since Conference from the illness of two of the native preachers and the location of two others. The outlook is not encouraging, as two or three of the missionaries are compelled to be absent from the field in the near future. Every one has two much to do, for this reason rest is necessary, or broken down health the consequence. There is a great demand for strong wide awake men, as there are so many fields to enter and no one to take charge. The three boarding schools under the Woman's Board are prospering; also the boy's school under the Parent Board. We teachers, also, have our hands so full we can but accomplish little that we have the opportunity to do. I receive the METHODIST irregularly but am very grateful to you for it. I pray God's richest blessing upon it and your family. Yours happy in our Father's work.

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### The Life More Abundant and Some of its Conditions.

Opening address of V. D. David, the Tamil Evangelist of India, on "Round Top," one Sunday afternoon, at the recent Northfield Conference.

"I am come that they might have life, and that they might have it more abundantly."—John 10:10.

I want to give you the message of God. Not my own word, but His word, I shall speak.

What is "life?" What is "the life more abundant?" Before I touch on the life more abundant, I want to deal with life. In order to make this very plain, let me give you some points that you may know what is not life.

Morality is not life. A Christian man can be a moral man, but morality itself will not make a man a Christian.

Once a moral young man came to Jesus; he was very earnest, and asked Him, "Master, what shall I do to inherit eternal life?" thinking that Christ would pat him on his back and say, "O yes, right you are; you may go to heaven."

But Christ knew what he had in his heart, and He also had fiery eyes to see what was in that man. He did not at all wish to contradict him, but with great patience, said to him, "Have you been keeping the law of God?"

"Yes sir, from my youth up."

"O," Christ said, "you just go home and sell all you have, and give to the poor and follow me."

Ah! the man was very glad of all else that Christ said, but he was not at all pleased with that "all," all. He would have gladly given to Him hundreds of thousands of dollars, but the word "all" upset him.

"Am I to lose my 'all' which I have been earning all these years? I am not going to lose my all for this eternal life. O, master, keep it to Thyself, I am going away," and he went away sorrowful.

("Thou knowest the commandments. Do not commit adultery. Do not kill. Do not steal. Do not bear false witness. Honour thy father and thy mother. And he said, All these things have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shall have treasure in heaven, and come and follow me. And when he heard this, he was very sorrowful; for he was very rich."—Luke. 18:20, 21, 22, 23. Comp. Matt. 19:16-22.

There are many moral people like that; they think that they can go to heaven because of their moral life; but in spite of it all, with their moral life, they will go straight to hell, because morality is not Christianity.

I know of many Hindus and Budhists in my own land who live good moral lives, but they are not Christians. So you, dear young people, who are here, if you are taking shelter under this branch, set aside all those vain imaginations, and come to the conclusion that you are not a Christian yet, though you lead a moral life.

To be religious is not having life. Many seem to think that they lead a very good religious life, and therefore call themselves Christians. Many Pharisees and Sadducees were religious. "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter the kingdom of heaven."—Matt. 5:20.

You may go to church, say your prayers, pay your subscriptions,—you may do all these things, but this is not life eternal. So I want you, dear people, to understand that your religious life can never save you. If you are under this delusion, come out of it at once; your religious life is not life eternal.

You may have conviction of sin, but this does not prove that you have life eternal. See Felix. When Paul spoke to Felix about righteousness, coming judgment and temperance, Felix was convinced of his sins and trembled from head to foot. And what did he say? Was he converted? He said, "Paul, come thou and see me, and speak to me at some convenient time; I cannot listen to such things now. Good day, Paul." "And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, go thy way for this time; when I have a convenient season, I will call for thee."—Acts 24:25. He was convinced of his sins, but he was not converted. He had not life eternal.

Perhaps you feel your sins; you acknowledge your sins; you are very sorry for your sins; and there you end, that is all. You stop there; and that does not save you; it does not prove that you have life eternal. You may be a good teacher, or one who is able to preach the gospel, one who knows the Bible, able to give a good commentary on it, able to give chapter and verse for everything. That does not prove that you have life eternal. Look at Nicodemus. He came to Christ one night and said, "Rabbi, we know that thou art a teacher come from God, for no man can do these miracles except God be with him." But that man was not converted. He was a teacher, he knew the law of God, but he never understood what it was to be "born again." When Christ said, "Except a man be born again, he cannot see the kingdom of God," he did not at all understand; it was strange talk to him. "Nicodemus saith unto him, "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?"—John 3:4.

So you see you may even be a good teacher or preacher, or clergyman or bishop, but that does not prove you are converted. Your work is one thing; conversion quite another thing. Preaching is one thing, possessing life eternal quite another thing.

Now you may be having a reformation. Well, reformation is not regeneration. Sentimental religion is not experimental religion. You may reform yourself, but that is not life eternal. Herod was such a man. He reformed his kingdom according to the counsel of John the Baptist, but never was converted. "For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly."—Mark 6:20. "Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife."—Matt. 14:5.

I could give many other instances, but I think that these are quite enough to prove that these things are not life eternal.

CONTINUED


# A Minister's Son

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## Literary Table.

### Crossing the Bar.

BY ALFRED TENNYSON.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seem asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crossed the bar.

### The Pilot.

BY HENRY ALFORD.

My bark is wafted on the strand
By breath divine;
And on the helm there rests a hand
Other than mine,

One who was known in storms to sail,
I have on board,
Above the roaring of the gale,
I have my Lord.

He holds me when the billows smite;
I shall not fall.
If sharp, 'tis short; if long, 'tis light—
He tempers all.

Safe to the land! safe to the land
The end is this,
And then with Him go hand in hand
Far into bliss,

### Failure of the Blanco-Sagasta Polisy.

The president may have some very superior sources of information, but the non-official world has not yet been able to discover that the autonomy proposals are viewed with any seriousness whatever by the Cuban people. They are the mere offhand suggestion of a cabinet likely to be overthrown at any moment; and they certainly can have no validity until they have been acted upon by Spain's lawmaking body, the Cortes. The state of destitution in Cuba is appalling, and the pretense on the part of the Blanco administration that it is dealing out rations to the impoverished pacificos is to be viewed in the light of the fact that the Spanish army itself has been in a very serious predicament from the insufficiency of its food supplies. We have repeatedly shown in these pages why it would seem to the impartial observer that the situation in Cuba is practically deadlocked, and that the insurgents, if they so desire, can keep up the rebellion for many years to come, without having power to drive the Spainards out of the seaports. Not only has the new policy made little progress in Cuba, but there is much reason to think that public opinion in Spain is upon the point of repudiating it utterly. Gen. Weyler is its most bitter enemy, and the military element in general seems to be strongly opposed to the autonomy scheme. Through the month of December the opposition to the Sagasta government was rapidly growing more formidable every day. Inasmuch as President McKinley's discussion of the Cuban question maintained firmly the right of the United States to intervene if peace were not speedily restored, there has resulted from the moderate tone of the president's message no real improvement of feeling in Spain toward the United States.—From the Progress of the World, in American Monthly Review of Reviews for January.

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DR. PRICE'S CREAM BAKING POWDER
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40 YEARS THE STANDARD.

### New Factors in the Cotton Industry.

It is not alone in iron and steel manufacturing that England's preeminence is seriously threatened. The managers of the great cotton mills of Manchester and vacinity have informed their operatives that it will be absolutely necessary to reduce wages all along the line or else stop the engines and lock the doors. They have offered to submit the question of reducing wages to arbitration; but a difficulty has been encountered in arranging the preliminaries, and the operatives have refused to arbitrate on the basis of average prices since September. As a consequence, the mill owners have proceeded to post notices of wage reduction, and it is greatly to be feared that there may follow a strike of even more serious character than that of the engineers. The business of spinning and weaving cotton has been greatly affected by new elements of competition. Great mills, equipped with the best modern machinery, have been established in Japan and China, and especially in India. In those countrids labor is employed at a few cents a day, and the hours of work are long. It is true that the average efficiency of Oriental labor is not so high as that of the Manchester district. Nevertheless, the Oriental operatives are constantly improving in skill and in ability to run their machinery rapidly; so that they now produce a much larger output for a given amonunt of wages than the English workmen are able to turn out. The Oriental mills have the further advantage of being near the fields which produce the raw cotton and also on the very threshold of great markets which have been accustomed to draw large supplies from Manchester. Furthermore, the English cotton trade, as respects many special lines, has begun to feel more heavily than ever the competition of the great mills of the United States, where the highest skill and the best methods ever attained are to be found. The total American output is increasing at a great rate by reason of development of cotton mills in the South, where all the conditions of cheap manufacture exist to an exceptional degree. Thus the closing year of the present century and the opening years of the twentieth are to witness a most interesting series of developments in the production and distribution of the world's great staple of industry; and no other country occupies a position nearly so favorable as that of the United States.—From "The Progress of the World," in America Monthly Review of Reviews for January.

## Book Notices.

THE WARS OF THE HOUGENOTS. By William Hanna, D. D. New York. E. B. Treat & Co. $1.50.

This book records a thrilling chapter in the defense of liberty and truth. It is one which is important to be understood in its effects upon later times. The author has a terse style, the matter of the book is condensed and clearly put. The work deserves a place in the library of every scholar.

THE AMERICAN MONTHLY REVIEW OF REVIEWS is the best medium offered to the business man, and such as have not time for readinf the various valuable magazines issuing monthly from the press, of obtaining a general knowledge of all the leading questions which these publications discuss. Several years' acquaintance with the Review of Reviews enables us to speak confidently of the accuracy and faithfulness with which its editor, Albert Shaw, condenses for his readers the heavy articles of current magazines. Review of Reviews Co., Astor Place, New York. $2.50 a year.

SCIENTIFIC ASPECTS OF CHRISTIAN EVIDENCE. By G. Frederick Wright, D. D., LL. D., F. G. S. A., Professor of Science and Relion, Oberton College. Author of "The Logic of Christian Evidences," "The Ice Age in North America," etc. New York. D. Appleton & Co. $1 50.

We have not been able to give this work a careful reading, but, from a brief glance at its contents, judge it very valuable, and we shall give it a place in our library for careful reading during the winter. It is such a book as many of our preachers need. It considers especially the relation of the later discoveries and scientific theories to the faith of the Christian and the general teaching of the Bible.

### To the Preachers.

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## HAVE YOU SEEN HIM?

### Frank Murphy, the Missing Boy From St. Louis.

Frank Murphy, aged 13 (October 11), disappeared from home, 7012 Marquette avenue, St. Louis, Mo., on September 5. Is slim built. Has dark hair, hazel eyes, freckels about nose, and wore a blue coat, blue waist, brown knee-pants, black shoes and black stockings and a blue cap. Bright and active; well-mannered; not be with tramps (unless compelled); loves horses, dogs, hunting and fishing; well educated and well informed for his years; talks fast when telling anything. If he becomes stranded will seek work, and will not beg, unless in great distress. Has slight scar on lower eyelid; one upper front tooth slightly broken. Hair heavy, and inclined to fall over forehead, has double crown, large head. Not large-limbed, has grown fast. Had a delicate look, and did not bear the appearance of a boy used to roughing it. If located, please inform M. A. Murphy, 224 Walnut street, St. Louis, who will bear all expenses. Use kindly.

The boy is somewhere in Arkansas. Readers of this paper and members of the Methodist Church in Arkansas are kindly requested to communicate any information they may possess to the boy's parents, and ministers of all denominations will confer a favor by reading this notice to their congregations. And if Frank Murphy shall read this, he is urged, by the love he has for his mother, who is very ill, to write or telegraph to his father for money, and return home.

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## Contributed.

### Hendrix College.

The first term will close with a larger enrollment than usual. The Freshman and Sophmore classes out number previous classes. Many new students entered higher classes. The moral tone has been excellent, and no cases of severe discipline have been necessary. One week will be given for the holidays. The second term will open December 30. This will be an opportune time for new students to enter. Classes will be organized with special refference to the preparation of teachers. There has been a strong steady demand for the students as teachers in the best schools. Our library has a fine collection of educational and pedagogical works to which the latest and best are constantly added. The library is growing at the rate of 300 or 400 annually. While it is a fine library for its size, more books are needed. Friends should send us all books that can be spared. Often books that are mere lumber at home are highly valuable here. Rare old books are solicited.

Our financial outlook is bright. Friends are talking encouragingly to our agents. Every Arkansas Methodist should remember Hendrix College in some amount during the year. The debt should be wiped out and endowment begun. Let all who are interested write to Rev. F. S. H. Johnston, financial agent, or to myself for information. Prospective students are invited to correspond, stating their advancement, their needs, and their purposes. I am always pleased to correspond with boys ambitious for an education.

A. C. MILLAR, Pres.
Conway, Ark.

### From Texas.

Dear Brother: Sure enough the ARKANSAS METHNDIST preceeded me here. Killeen is a very nice little railroad town about 1,000 strong with good Church and school facilities. We have five church houses and about six or seven organizations. Here, as elsewhere, there has been some wrangling over the "second blessing" and yet it seems to me our greatest need is a greater supply of the first blessing, still I am no stickler for terms. I care but little what a man's theory about holiness is if it makes him holy. Its a sad spectacle to see Methodists wrangling over the second blessing. Baptists over "Local communion," Campbellites over the "Organ," Presbyterians over the "Higher criticism," and the devil "laughing in his sleeves," a real good old fashioned revival would cure it all. God is love and love fulfills the whole law. I am not much of a preacher any how and of course havn't sense enough to theorize much, and when I do I get awful cold, but let me tell my experience and his gracious dealings and then let Bro Smith sing "Happy Day" and Sister Jones shout, and all the folks shake hands, then the power comes. Yes, yes my brother, more religion and a good supply of common sense will bring it all straight. I know all this smacks a little of the "old foggy," but so that the movement that brings the best material into all our Churches and keeps the ark moving. Dear old Dr. Hunter used to say "Brethren its heat we need worse than light, we've got more light now than we use." Grand old man, I'll never hear him again in this world, but praise God, I expect to live million of years with him in the eternal city. Well, I am wandering, but when I get to writing for an Ark., paper it brings so many sweet tender reminiscences of the past I can't well hold down. Yes her soil holds the remains of my precious father as well as many other loved one. Remember me kindly to old friends. Tell them I have a nice little charge, good parsonage, nicely furnished, with plenty to eat, a fat horse a little money, tolerably decent clothes, and best of all "Happy on the way." Affectionately,

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### Guardian's Notice.

Notice is hereby given that I, as guardian of the estate of Thos. and Charles Castello, minors, will ON JANUARY 10, 1898, apply to the Probate Court of Pulaski County for permission to make final settlement and distribution of the funds of said estate.

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JANUARY 2, 1898.

### Working for God.

PROV. XI. 30; DAN. XII. 3.

"Working for God." Let us understand what we mean. It does not mean bringing tribute to him for he does not gain from our service save as a Father is rejoicing in the prosperity of his children. We do not deny ourselves to help God. We find his service not our cost, but our gain, not our burden, but our strength.

Working for God is simply working for all that is good. It is working for truth, and for right estimates of life, and right principles of conduct. It is working for tne real welfare of men, and will make every one, in the community where he lives a leader and defender of all that is right and good.

Working for God is taking God's word for our guide, and God's grace for our strength, and God's truth and righteousness for the rock on which we build. It is building our house securely upon the rock. It is the elevation of our own natures out of the darkness and shadows of sin into the light of heavenly hope and joy.

No slavery, no bondage or heavy yoke is this work for God. It is taking at his hand the blessings always held out by him. It is our own joy and salvation.

The text of this lesson directs our thought especially to winning souls. The soul is won when it turns truly to Christ as its Teacher and Redeemer. Such a turning is not affected by simply receiving the creed of the Church, or the sacrements. It must be the purpose of the life giving direction to motive and action.

We work most effectually to turn men to Christ when we direct our own purpose and theirs to all that is good. A life zealous for religion that is not zealous for that which is good every where is a delusion.

There are those who talk of converting men, and who fancy that they turn them to the Lord by the score. But these converts are soon found no better than before. Christanity was misrepresented to them, and misinterpreted by them. They thought to escape from hell by looking to Jesus. They thought not of high and holy lives. In an excited and an unjustifiable faith they claimed salvation, and when the wave of excitement passed they were still "in the gall of bitterness and the bonds of iniquity." The most faithful man in his own Christian life is the one who leaves most permanent and genuing influence fot Christ's cause in the world.

In seeking to save souls seek for your self the most exemplary Christian character, and let that character speak for itself. Do not parade it. Do not boast of it. If it be genuine it will be meek and unostentatious.

Make the incoming year one of soul winning by making it your first care to win your own soul from all that is false ficticious and low. Walk as a child of the light.


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F R Bennett, 55 orders in 5 days.
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ARKANSAS METHODIST

J. E. GODBEY, D. D., Editor.

WEDNESDAY, DEC. 29, 1897.

Only truth can be everywhere and always consistent, setting its impregnable defenses at every point. Error may be linked to error, and sophistry to sophistry in a long chain, but they can't make the connection with the eternal ring of unquestioned truth to which every investigator's eye turns at last.

It is to be feared that many pulpits to-day are silent on the subject of personal holiness through fear of its rebound; lest, like a discharged musket, it should strike back as well as forward. The Jews said to our Lord, "Master, so saying thou reproachest us," but might not many of our auditors say to us, "In so saying thou reproachest thyself."—The Outlook.

Practical holiness can only be established upon the strongest conviction of the essential doctrines of religion. The earnest presentation of these doctrines is the only means of removing a light, superficial, sentimental Christianity.

### Pray for the Newspapers.

Pray for the religious newspapers of America, because of the fact that, if they have the right spirit, each one does as much good as five, or fifty, or two hundred churches. What are the five hundred or five thousand people making up a Sabbath audience compared with the ten thousand, or fifty thousand, or two hundred thousand that the religious journal addresses? Such journals are pulpits that preach day and night. They reach weekly those who through invalidism, or through indifference never enter churches. They reach people in their quietude, when their attention is not distracted, as in church, by the fine millinery that appeals to the eye, or the rustle of attire that attracts the ear. It will always be our duty and our privilege not to forsake the assembling of ourselves together, but I believe the consecrated printing press is the chief agency under God to save the world.—Talmage.

Bro. Nichols, in this issue of the paper, tells us why some men who preach will never stay long in a charge. But he might have said that they go from good places to other good places. Those churches which are always bidding for pulpit ability have these heavy fellows to carry. They are disappointed and by the end of the year want a change, and they get a new preacher of the same sort as the old. Again, the changes are very agreeable to these same preachers. One who concentrates all his ability to start with don't hold up. It is a relief for him to go at the end of the year. The fear of being moved will never cure those preachers; neither will frequent changes help those churches. The preachers who do such work ought to be made to reap the fruits of it, and the churches which bid for such preachers ought to be made to stick to their bargains. Direct, earnest preachers, simple in speech and manners, faithful and loving as pastors, seeking not reputation, but the souls of the people, is what we need. But we shall never abate this nuisance of star preachers by changing them every year.

### Is God Free?

By moral freedom in man is understood the power belonging to his moral nature, of determining moral choice and action without compulsion. By virtue of this power he chooses a course of action under the belief that he need not choose it, and continues it under the belief that he is able, at any time, to desist from it. Whatever course he pursues he constantly believes himself to be capable of pursuing the opposite.

Added to this power of choice there is in moral nature an element without which moral nature could not exist—a sense of duty. Free to choose between opposite courses of action man always feels that there is an obligation upon him to one of these courses of conduct. His moral sense urges the choice of one course condemning the opposite. Hence arise in his thought distinctions between motives and actions which distinctions he calls good and evil.

Man recognizes always the obligation to do good. Here is the course he ought to take. It is the course co sonant, ultimately, with the highest interests of all moral beings, and so represents to man's thought the will of God, which no man can disregard without penalty and loss. Hence to do evil is an abuse of freedom, and the tendency in one's nature to do what is to his harm seems no more a condition of freedom but of bondage.

The will must have motives for choice. Reason on one hand and passion on the other offer to him those motives. They represent all the possibilities of action, beyond them man cannot pass as he can not get beyond himself. But reason ought always to be followed. Passion, therefore, which prompts to the contrary, is not a condition of freedom in the true sense. It is a power against which to strive—a power to fear. One will hardly boast of his power to take poison, far less will he deem a thirst for poison a condition of the highest freedom.

There is, then, a thought of freedom which is not the liability to evil but escape from it, not the balancing of passion against reason, but the ability not only to follow reason, but to follow it untrameled and unopposed. This is the state for which moral nature longs and struggles.

In what men call freedom, which is a choice between good and evil incident to probation, they are struggling to escape from these very conditions, to find themselves at last safe in a changeless state, reaching, as the ultimate stage of moral life and experience a condition in which reason alone is guide, and in which there can never be in action or desire a sense of rebellion against it. We seek conformity to the will of God as we understand it, and by constant progress to ascend Godward.

But in God there can be no liberty, as liberty is commonly defined —a power to do good or evil. The nature that is perfect and in harmony with itself, feeling in itself no seige of contraries can move upon but one path. God can only do right, and to this he is bound by a nature which is "without variableness or shadow of turning." Have we then correctly defined freedom as the power to choose between good and evil? Are we not cherishing the thought of a grander, nobler freedom in which we shall rise above every assault of evil? Do we not feel that the will itself ought to be bound? that in every case it ought to move in obedience to reason? that instead of being above every power there ought to be, always a power behind it to which it should be obedient? Do we pass beyond moral freedom in God or do we find in Him, the all perfect one, our true ideal of a being who has freedom above all burden, constraint, or opposition because his nature is in true moral harmony? Is freedom in perfection exhibited in man or in God?

We conclude that the true idea of freedom is in the perfect moral nature. To see the truth and obey the truth without restraint and without limitation is to be free indeed.

He who has gained the victory over his passions, who not only obeys but joyfully obeys the truth, has obtained the liberty of the children of God.

So far, therefore, from concluding with Spinoza, that God is not free, we reach the opposite conclusion, that in him is the highest ideal of freedom is realized, and that in all our efforts to escape utterly from the touch of evil we are panting after that high and joyous freedom which is escape from the last arrow of the foe, passage beyond the last shodow of fear, the freedom of a ransomed soul to whom "death is swallowed up of victory.

## Church Notes.

West End is a new mission charge in Little Rock, uuder the pastorate of Rev. E. M. Pipkin, President of the Little Rock Ladies' College.

Hunter Memorial Church is now in order for use. It is a beautiful chapel. Rev. A. O. Evans, of Pine Bluff, will preach there next Sunday morning.

Rev. T. H. Ware held services last Sunday at Asbury Church. He thinks that Brother Hearon is opening the year there with very encouraging prospects.

There were no special Christmas services in any of our churches in the city the past week. At all of them there were the usual entertainments for the children.

Again the destitution epidemic is on, and the following pulpits are vacant: Van Buren, Morrilton, Searcy, Judsonia, Batesville, Pine Bluff, Monticello, El Dorado, Forrest City, and Argenta. Each of these churches should have a pastor for all his time, and some of them are large in membership and excellently organized.—Arkansas Baptist.

The North Georgia Conference raised, during its session, for special purposes, in cash and subscriptions, about $ 5,000; and on the regular assessments for all purposes during the year, $29,311—more than last year. There was gratifying increase in the membership of churches, Sunday-schools, and Epworth Leagues.—Richmond Christian Advocate.

The Joint Committee of the Holston and Tennessee Conferences elected to arrange for the publication of a common church organ for said conferences, met at Chattanooga on the 21st. It was resolved that the paper should be published from Nashville. It is to be a sixteen-page paper, price $1.50; to preachers, $1.00. R. N. Price was unanimously elected editor. The name of the paper will be "Midland Methodist."

Madison Heights Methodist

Church, South, Memphis, was to have been dedicated by Bishop E. R. Hendrix Sunday afternoon, Dec. 19, but on account of bad weather the Bishop had but about 130 in his congregation, and the dedication was postponed.

### Curves or Angles.

Spiritual angularity, as well as physical, is unattractive. The curved line is the line of beauty in character as well as in anatomy. Angular piety is as little admired as a hatchet-face. He who makes you wince with the sharp corners of his censorious orthodoxy is no more winsome than he who does the same with his elbows. It would be more merciful, sometimes, to be knocked down by a paving-block than by a dogmatic block-head. A person of ordinrry sensitiveness would rather rasp his forehead against a square-cornered hemlock joist than lacerate his feelings in an uncharitable controversy. We have no right to do the work of the gentle and loving Jesus in the hammer-and-tongs fashion of the devil. If that is "just our way," still it is not justified. His way was the loving way. Curves, rather than angles, become the follower of Him who reviled not, but was filled with compassion.—Sunday School Times.

### Minutes Arkansas Conference.

These minutes are out, having been printed in Fort Smith. The printers have done their work well. I notice with regret that there are some errors which better proof reading should have corrected. The breatheren will bear with this. Neither Bro. Johnston nor myself could give close supervision of the work this year without considerable additional expense, and no third party can be expected to be able to edit with accuracy these minutes, for lack of data. We are greatly indebted to our Bro. P. C. Fletcher, who rendered valuable assistance in many ways.

I call attention to an error in the financial exhibit of the Board of Education. The amount collected for Paine—which some hand corrected for me, spellidg it Payne; Paine is the correct spelling—Institute was $51.05, as the table shows. The amount paid over on this account through the Gen. Secy. Dr. Bigham, and for which I hold his receipt $51.05. The explanation of this is that after the Conference Board had closed its accounts, an additional sum of money was turned in for purposes of the General Board and for Hendrix. I made a memorandum of the fact, and undertook to correct the account by mail after I got home, the matter having gone meantime into the hands of the printer. The item for Paine was simply never corrected as to the disbursement. This explanation is due the secretary and the treasurer of our board, who handled these accounts.

J. A. ANDERSON.

### The Poor Editor.

Josh Billings says, "There are two positions which it is impossible to fill so as to please every body. One is a school teacher, the other is a mother-in-law." He might have put in a third—an editor.

The Maysville, (Ky.,) Ledger says: "The man who can run a newspaper without being criticised, censured and threatened, has never been found. He is a barren ideality, beautiful to think about, but incapable of taking on mortality and associating with vulgar humanity. It is as impossible for a newspaper man to please everybody as it is for everybody to please him, and the sooner he makes up his mind to the stubborn fact the better for all concerned. If he works hard for the public good, he receives private censure; if he compliments merit, he is censured by jealous demerit; if he tries to be fair, he is condemned by the unfair; if he makes a mistake, few overlook it or apoligize for him. No matter how innocent his purpose, how studied his writings, he is picked to pieces, misrepresented, maligned, ridiculed and seldom defended. He works hard for bread and butter, while other men wax rich around him. Yes, it is impossible for a newspaper man to please all. As well attempt to chain a cyclone or lasso the lightning."

### A Note of Cheer.

Dr. Dye speaking of the agreement reached yesterday between Mr. Skillern and Mr. Gregory, said: "It is the beginning of the end. It is a highly important step towards the harmonious adjustment of Galloway's financial troubles, and the college has not had any other kind of troubles. That President Godden and his able faculty, and all the patrons and friends of the school can and ought to go to work with renewed hopefulness and energy to crowd the college with pupils by the opening of the spring term."—Searcy Citizen.

### HUNTER MEMORIAL.

The opening exercises of Hunter Memorial church will be conducted Sunday Jan. 2, 1898.

Rev. A. O. Evans, pastor of first church, Pine Bluff, will preach in the morning and at night. In the afternoon there will be an Epworth League rally of all the leagues in the city, addressed by Rev. Jas. Thomas of Winfield Memorial. At the afternoon service the Lord's supper will be administered for the first time in the new church.

The citizens of Little Rock are cordially invited to be present and cheer the new church by their presence and good will.

A beautiful, soft, and thick head of long hair, of a natural hue, will be produced by using Hall's Hair Renewer, the ladies' favorite hair restorer and beautifier.

Dr. Miles' NERVE PLASTERS cure RHEUMATISM, WEAK BACKS. At druggists, only 25c.

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There's money in selling our new book "HARP OF LIFE"

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## Married.

JONES–ALSTON—At the home of the bride's father, December 22, 1897, Mr. J. W. H. Jones, of Ultimathule, Ark., and Miss Effie Alston, of Chapel Hill, Ark., both of Sevier county. Rev. W. T. Locke officiating.

BROWN–SWAIN—At the residence of the bride's father, at Piggot, Ark., on December 8, 1897, Mr. A. D. Brown to Miss Fannie Swain, all of Piggot, Clay county. Rev. A. C. Griffin, officiating.

KING–BAUM—At the residence of Mr. Charles Wilson at Sulphur Springs, December 19, 1897, Mr. M. B. King to Miss Ida Baum, by Rev. J. R. Sherwood.

TRICE – ALLEN — At Hunter's Chapel, December 19, by W. W. Mills, Mr. W. J. Trice to Miss Bettie Allen, all of Arkansas county, Arkansas.

"BROWN'S BRONCHIAL TROCHES" are unequalled for clearing the voice. Public speakers and singers the world over use them.

## Personal.

The address of Rev. S. L. Cochrane is Searcy, Ark.

The address of Rev. J. S. Hackler is Kingston, Ark.

The postoffice of Rev. F. R. Noe, of the White River Conference, is Gulley, Ark.

Bishop Taylor, is returning home from Africa. He regards his work in this field as at an end.

We thank Rev. T. A. Kerley for a copy of his book on Conference Rights. We shall notice it later.

Rev. J. C. Moore, Mileno, Texas. My postoffice is changed from Davilla to this place. I greatly enjoy the visits of the METHODIST.

Rev, F. E. Taylor, came over from North Little Rock Monday. We were glad to hear that the work is progressing well at Dye's Chapel.

Rev. John M. Crowe, was located at his own request by the South Georgia Conference, and he now proposes to do general evangelistic work.

Bro. W. E. Harlan, of Searcy, once a faithful employe of the METHODIST office, and now a successful newspaper man, called to see us Thursday.

Rev. J. A. Castell, Harrison, Ark. The Arkansas Confelence minutes report $246.35 paid to P. C. from Mountain Home charge. Correct by $285 65. Mountain Home did well. Give her due credit.

Mrs. Hays, of Marianna, Ark., will spend christmas with her husband, Rev. W. B. Hays, of the Arkansas Conference, now a student in Vanderbilt. Since receiving the news W. B's. usual laugh has been raised an octave

Pure, rich blood feeds the nerves. That is why Hood's Sarsaparilla, the great blood purifier, cures nervousness.

Rev. J. F. E, Bates is travelling as colporteur for us in the bounds of White River Conference. We bespeak for him kind treatment by the brethren.

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AGENTS WANTED. We have a line of Family Bibles and Teachers' Bibles with which agents can make large commissions and rapid sales. Send for terms, to Godbey & Thornburgh, Little Rock, Ark

## Christian Life.

### The Inheritance.

"And God shall wipe all tears away,"
When to Him our souls are united,
The spiritual sense knoweth no decay;
No bodily pain, no hopes blighted,
No sinful longing, no vain regret,
No more temptations to be met,
For all the former things are passed away."

"Said he, that sat upon the throne,
Behold, I make all things new;
Life, joy, eternal to his own,
The promise is given to me, to you,
Delivered from all fear,
And from weariness and care.
For these words are faithful and true."

"And he said unto me, "It is done,"
All mistakes of earth are passed,
Perfection in Christ is now begun;
The new born soul cometh in at last,
Safe within the tender Shepherd's fold,
The spirit free from earthly mold;
Shall forever reign with the Infinite One."

"He that over cometh, all things shall inherit.
'Tis not great trials that make us weak,
But the petty vexations of every day,
That bear us down and bar the way,
O, Lord, teach us to be patient, lowly, meek;
So that when the heavenly gates we seek,
We may in thy sight, Father, find merit."

—Effie Via Hart.

### Gold-Foil From My Scrap Book

We must either conclude that the piety of the present day is a different thing from what it was intended by Jesus to be, or that He spoke the language of exageration. That He did not thus speak, we know by the momentary elevation which we experience, when we rise into some nearness to the place where it is our right always to stand, and can return with rapture the smile of our Father's love. There are occasions when our souls exhale, and set singing like birds, in the tree of life.

When we look upon the sun and see what it has power to do; when we see that on the barren soil it flings a warm and radiant scarf of light, and that beneath that scarf springs up life! life! life! and gorgeous beauty, and lavish and redolent bloom, we know that the Sun of Righteousness has a greater power than this, if men's stiff and frozen, and faithless hearts will but open themselves to His rays.

The love of Jesus! who can fathom it? We soon tire of honey; 'tis not hard to satisfy ourselves with sugar; even of bread we may tire; but who ever tired of air? All day we breathe it; at morning, at noon, at night—alll our lives, and we are not weary. Love for Jesus is the vital air of the soul.

Every earthy pleasure wearies, but of spiritual pleasures we never tire. The more we are filled with them, the more hungry and thirsty after them we grow; and we are more sure, the more we taste the love of Jesus, that it can fill us, and be always with us, and be always peace and everlasting joy.

MRS. I. A. WILLIAMS.

### Innocence in Religion.

I have been startled and not unfrequently shocked, at the flippant and irreverent manner in which people professing to be entirely sanctified and filled with the Spirit speak of the Holy Ghost. One of the loudest professors I ever knew, in speaking of the manner in which she obtained the help of the Spirit, said: "Why, the Holy Ghost is my errand boy." I could tell you of things I have heard much worse than this, but I forbear. I have known people who claimed to be led by the Holy Ghost in everything, even to the sweeping of their floor and making their coffee. Occasionally I have heard people profess to be led by the Spirit in doing things which were actually silly. In order to prevent our people from being infected with this irreverent foolery they must be indoctrinated on the person, offices, and work of the Holy Ghost, for after they are once led astray recovery seems absolutely hopeless. —R. A. Rowland in Pacific Methodist Advocate.

### Seek and Ye Shall Find.

God does not thrust Himself upon any one of us. One man grows up in a land of churches and Bibles, and passes away without a knowledge of God. Another man picks up a stray leaf of scripture in a heathen land, and by it finds the way to Christ. The Lord is to be found of those who seek Him, and the man who is not seeking Him may spend a life time within the sound of the gospel and never find Him. Let us take it for our Christmas lesson. The Jews had a thousand signs to point them to Christ, but their hearts were not set toward Him, and they did not find Him; the wise men of the East found him by the aid of a single star because they were looking for Him. Many early Christians overlooked this truth, and they could only account for the coming of the wise men by some such fable as that the star, as they gazed upon it, became a little child and beckoned to them. But if the magi had not been looking for the Messiah the turning of a thousand stars into little children would hardly have led them to Him. As they were looking for Him, being wise men, a very small sign was sufficient. — Richmond Christian Advocate.


### Feet and Ankles Affected.

"I had inflammatory rheumatism in my feet and ankles. Reading so much about Hood's Sarsaparilla I began taking it. In a short time I was relieved and I continued its use until I was cured. I have not had a touch of rheumatism since" IDA FARMER, 3820 ave. M, Galveston, Texas.

HOOD'S PILLS are the only pills to take with Hood's Sarsaparilla. Cure all liver ills.


### Venturing Into the Unknown.

Religous faith is a launching out into the deep. It is the splendid venture of the soul into the unseen and the unknown. It is a vision, a prophecy. It is a confidence in invisible realities, which the heart feels, but which cannot be established by any tangible evidences. But it does not follow that such faith is without grounds or reasons. Its reasons are largely in intuition and feeling, rather than in mere logical reasoning. They appeal to him who has the eye to see them. No one will have a religious faith who insists on proving everything that he believes. Religious faith has its reasons, and they are quite as cogent as if they were of the purely logical order. They are based on the nature and needs of the soul. They rest on its affinity with God, and on its perception of its connection with a spiritual and eternal order.

But in this respect religion is not unlike life in general. We always believe more than we know, and we must believe before we can know. Our very life is rooted in faith. We can not even prove our own existence. Trust in the veracity of our faculties is the basis of all knowledge. And when we advance beyond the world of sense-perception, we find that the same holds good. We believe in God on the basis of indications which are not demonstrative, but which carry the consent of the mind by their accord with what we know of man. The more we contemplate the world and life, the more impossible it seems to explain anything except on the assumption of an all-pervading Spirit in whose image we are made.—Sunday School Times.


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Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammation,

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CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need anyone SUFFER WITH PAIN.

Radway's Ready Relief is a sure cure for every pain, sprains, bruises pains in the back, chest or limbs. It was the first and is the only PAIN REMEDY that instantly stops the most excruciating pains, allays inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

INTERNALLY—A half to a teaspoonful in half a tumbler of water will in a few minutes cure cramps, spasms, sour stomach, nausea, vomiting, heartburn, nervousness, sleeplessness, sick headache, diarrhœa, colic, flatulency, and all internal pains.

Fifty cents per bottle. Sold by Druggists.

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MONTHLY SUFFERING.

Thousands of women are troubled at monthly intervals with pains in the head, back, breasts, shoulders, sides hips and limbs. But they need not suffer.

These pains are symptoms of dangerous derangements that can be corrected. The menstrual function should operate painlessly.

McELREE'S Wine of Cardui

makes menstruation painless, and regular. It puts the delicate menstrual organs in condition to do their work properly. And that stops all this pain. Why will any woman suffer month after month when Wine of Cardui will relieve her? It costs $1.00 at the drug store. Why don't you get a bottle to-day?

For advice, in cases requiring special directions, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medicine Co., Chattanooga, Tenn.

Mrs. ROZENA LEWIS, of Genaville, Texas, says: "I was troubled at monthly intervals with terrible pains in my head and back, but have been entirely relieved by Wine of Cardui."

$5 Cash (50 egg size) On Trial $5.75. "Shatches with Eastman, 20, 37 and 43 chicks from 50 eggs." Jacob Whippert, Cecil, O. Large size cheap. Send for No. 83 catalog. Buckeye Incubator Co., Springfield, O.

$525 Agents' profits per month. Will prove it or pay forfeit. New articles just out. A $1.50 sample and terms free. Try us. CHIDESTER & SON, 28 Bond St., N. Y.

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## For the Young People.

### With The Children.

When our infancy is almost forgotten, and our boyhood long departed, though it seems but as yesterday; when life settles down upon us, and we doubt whether to call ourselves young any more, then it is good to steal away from the society of bearded men, and even of gentler woman, and spend an hour or two with children. After drinking from these fountains of still fresh existence, we shall return into the crowd, as I do now, to struggle onward and do our part in life, perhaps as fervently as ever, but, for a time, with a kinder and purer heart, and a spirit more lightly wise. All this by thy sweet magic, dear little Annie!

NATHANIEL HHWTHORNE.

### A Gap of 4,700 Miles.

The interest recently aroused in Alaska has revived the proposition to connect the United States with Europe by means of a railroad to run north and west from Seattle to Behering strait, then by bridge across to Little Diomede island, thence to Cape Nuniamo, thence east and south to connect with the Trans Siberian railway now being constructed by Russia. Promoters of this railroad scheme talk of it as if it were simply to build a "short gap" between the western terminus of the Northern Pacific and the eastern terminus of the Trans-Siberian railroad. A few facts in regard to this gap may be interesting to people who have never investigated the subject. From Seattle to the southeasternmost land of Alaska there is a stretch of about 600 miles through British territory only. The railroad through Alaska would traverse a distance of some 1,400 miles before the east side of Behring strait was reached. This would be across the Alaska mountains and through the Yukon country, as difficult of engineering as the most difficult engineering problems solved when America's trans-continental lines were built. The strait is some forty-five or fifty miles wide and the water is not very deep, so that a bridge constructed on the plan of of the twenty-two-mile Queen & Crecent bridge across Lake Pontchartain would not be impossible.

But the "gap" would not be overcome by several furlongs after the easternmost cape of Asia was reached by bridge. The eastern terminus of Russia's Trans-Siberian railroad is to be at Port Arthur and then there is to be another terminus at Vladivostok. From Port Arthur, as the crow flies, is about 600 miles. From Vladivostok, by the shortest possible route that could be marked with a rule and pencil on a map that describes the land between Vladivostok and Behring strait, 2,700 miles are measured. The engineering necessary for a railroad between the eastern terminus of Siberian railway and Behring strait would be just as difficult as that through the difficult Yukon country.

Thus it will be seen that the little gap that the engineers are to construct between the western terminus of the Northern Pacific and eastern terminus of the Trans-Siberian railroad, in order to carry passengers overland to Europe, only amounts to 4,700 miles or to Port Arthur to 5,300 miles, through the most inhospitable country on the face of the globe. The scheme is about as chimerical as that urged a few years ago by a famous French novelist, when he proposed to get passengers from the earth to the moon. The plan was to construct an enormous howitzer, from which a carriage fitted up with inhabitable apartments could be fired with sufficient force to carry it outside of the range of the earth's gravitation and into the influence exercised by the moon's gravitation. The "gap" via Behring sea is not likely to be constructed in time for the present generation of engineers to enjoy a ride over it.—Cincinnati Times-Star.

### My Old German Friend and His Methodist Home.

R. H, POYNTER.

Not a great while after what we have told you of Mr. K., the country was involved in the bloody war, and Mr. K. having large interests in the south-land, espounded her cause, and made a record for valor and chivalry, known all over Louisiana to this day. At the close of the war he was commanding a battallion of brave defenders of the Sunny South. About this time, he, under great embarrassments, was married to the beautiful, little attraction who had all unconciously decoyed him into his new religious life, soon after he settled down in business, and was very successful in all his financial enterprises, and was extensively known throughout a large scope of our south-land. He again became greatly interested in his New Orleans work, now having the assistance of a pious, Christian wife, and for many years Bro. K.'s home and fortune has been bountifily sharred with all the Methodist preachers, and preachers of all denominations have found in him a warm friend; many are living yet who cherrish the memory of this good man. He has now reached those hoary years when the silvery hairs make up the crown of glory, for they are found in the way of righteousness. He has passed the three score years and ten some distance, and is yet hale, and loves his church with an affection, that is beautiful. His house is yet the preacher's home and he always hails his coming with gladness. It is some times my privilige to preach to him, and it is really an inspiration to look into that honest, loving, old German's face, and catch the reflections of joy which come beaming from a concecrated heart. He often wonders now how he could ever have been so duped by the Catholic faith, tho' he speaks of all kindly. His sainted wife has passed over the river, and the dear old Bro. hails the time with gladness when he will meet her. May his kind be multiplied.

His loving Bro. in Christ,
R. H. POYNTER.

Healthy, happy children make better men and women of us all. A little care and a little planning before birth is often more important than anything that can be done after. On the mother's health and strength depend the life and the future of the children. A weak and sickly woman cannot bear strong and healthy children. Most of the weakness of women is utterly inexcusable. Proper care and proper medicine will cure almost any disorder of the feminine organism. Dr. Pierce's Favorite Prescription has been tested in thirty years of practice. It is healing, soothing, strengthening. It is perfectly natural in its operation and effect. By its use, thousands of weak women have been made strong and healthy — have been made the mothers of strong and healthy children. Taken during gestation, it makes childbirth easy and almost painless and insures the well being of both mother and child. Send 21 cents in one-cent stamps to World's Dispensary Medical Association, Buffalo, N. Y., and receive Dr. Pierce's 1008 page "Common Sense Medical Adviser," profusely illustrated.

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THE OIL CURE NO EXPERIMENT.

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About three years ago there appeared on my left cheek, just below my eye, a small growth. It was very small at first and gave me no uneesiness, as it presented a wart-like appearance, and thought perhaps it would likely go away without any treatment. It gradually grew, until at length it gave me a great deal of uneasiness, anxiety and pain, and began to grow very fast. I applied to several physicians for exhmination and advice, and those that examined the place told me that I had a cancerous growth, and in two different instances they advised that I have the trouble removed with the knife, and in one instance the hot burning plaster was recommended. But having a great dread for the knife and also the burning plaster, as well as doubting very materially the permanency in either event of a cure, I declined. At length I saw advertised the OIL CURE with some names of references given below of parties who had been cured, and I finally decided to consult the doctor, and after due consultation, I decided to try the OIL CURE. The result is I am now sound and well, and it cost me but little pain, and I feel free to direct others suffering from cancer to the OIL CURE treatment, and in doing so feel that I am doing suffering humanity a great favor, for it is the best known remedy for malignant troubles, and the only thing that gives hope of any permanency of cure.

I find the doctors connected with the cure thorough graduates, and straightforward, upright gentlemen.

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MAY & CO. are perfectly reliable.—ED.

Agents wanted to sell the great book "Harp of Life." Big pay. Address Godbey & Thornburgh.

## Our Church at Home.

FORREST CITY.

Please send me list of subscribers at Forrest City. I want to do some work for our paper. I am moving off nicely; warmly welcomed; vigorously pounded; snugly housed, and am well pleased.

Yours,
A. E. HOLLOWAY.

December 24, '97.

HOPE, ARK.

We have been very cordially received here. I was sick yesterday, and Bro. W. J. Hearon preached two good sermons for our people. With the Lord's help, we feel the prospects are bright for all the interests of the Church in Hope the incoming year. Thanks for the extra papers. Send me list of subscribers here. Come to see us. Yours as ever,

S. R. SANDER:..

MIDDLEBROOK, ARK.

Dear Doctor: After a move through mud and rain, snow and ice, we are now in the parsonage. Had one pounding. Suffering much with cold contracted by the move from Black Rock. Have had no papers since Conference, don't know what is happening only that it rains, and snows. Send me a bundle of METHODISTS to Middle Brook and say in the paper that this will be my postoffice for the present.

J. R. EDWARDS.

EMMETT CIRCUIT.

After a move of 100 miles we are pleasantly domiciled in the parsonage. The weather has been very disagreeable since we came, consequently we haven't met many people as yet, but those whom we have met seem to be friends indeed to the preacher and his family. We have been kindly received. On last evening, Christmas eve, two manly young men, Mac Garland and John Rosberry, harnessed their team and drove from house to house gathering. When the round was completed they drove to the parsonage well loaded with ever so many nice valuable things which make a preacher and his family glad. They said it was a pounding. God bless the two noble young men, all who participated, and all the good people of Emmet circuit. Space will not admit to give all the names of those who donated in the pounding. May we be able to do them a good year's service.

JNO. A. PARKER, Pastor.

DE ANN CIRCUIT.

We are comfortably housed on our new work, after pulling through mud, etc., and fallen timber; and while seated in an easy chair before a good warm fire in the hospitable home of Dr. Whipple, reflecting over the past and planning for the future, we heard muttering thunder, and we cannot say it was followed by a diminutive but a full grown cyclone; and had it not struck a crib first we would have been wholly unprepared, but while Maud was being supplied with nice corn and fodder, which made her heart glad, we were notified, and by the time wife and I got the parsonage lighted good things began to pour into the parsonage. and this scribe's home was supplied with wood, pine, corn, fodder, hams, turkey, ribs, saussage, flour, sugar, coffee, butter, cheese, caned fruit, dried fruit, soap, matches, spice, pepper and other things too numerous to mention. We must say that we left Genoa circuit with a heavy heart. Those good people gave us more than enough after Conference to pay our expenses to our new field of labor, and they shall ever have a warm place in our bosom, and nothing but such a welcome as we have received would have cheered us. In fact, it is a pleasant supprise to meet so many big hearted people. Had we chosen our own field, we could not have been suited better. Anticipating a grand time. Pray for us.

Faithfully,
J. H. MCKELVY.

CARMEL, ARK.

Dear Bro. Godbey: In the METHODILT of December 1st, I noticed a field note from Bor. Rogers, of the Lapile circuit in which he states that the Pentecostal Herald had been introduced the year before into the work and that there were quite a number of them, and that they seem to set themselves against every interest of the Church. I preceeded Bro. Rogers, on that work, and while I have no idea that the brother intended any reflection on me, yet the natural inference would be that I had introduced the Pentecostal Herald, to the detriment of our own paper and the interest of the Church. The fact is, that I never saw a Pentecostal Herald while there, and did not know of one on the work. I have only seen very few coppies of said paper—at any time, but failed to see wherein the paper ever set itself against any interest of the Church. Those things never bother me. I never give any papers precedence over my own Church organ the ARKANSAS METHODIST. I never take subscriptions for any other paper unless requested to do so, even then I present the claims of our own paper, and I think every preacher should do so, so long as we vote it the organ of our Conference. I simply write to vindicate myself, and to cast no reflection upon my Bro. Rogers. From the tone of his note the brethren might be led to think that I was the instrument of circulating other than our Church organ. Lovingly,

ROBT. H. POYNTER.

THROAT TROUBLES. To allay the irritation that induces coughing, use "Brown's Bronchial Troches." A simple and safe remedy.

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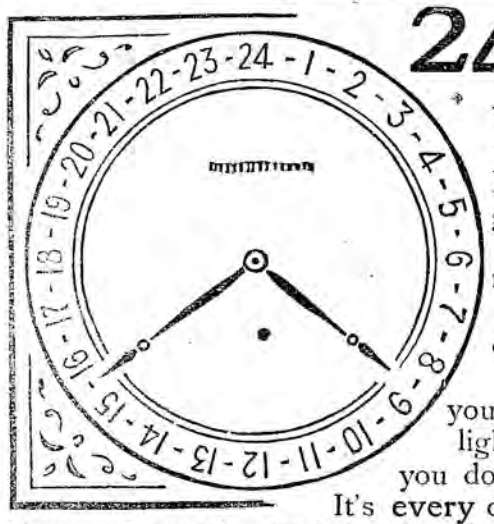


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**TEARS & TRIUMPHS, No. 2**

This new song book, just from the press, is destined to be a leader on the market. It is by the authors of "Tears and Triumphs, No. 1," which in a little over two years has reached a sale of about 120,000. We can furnish both books. The No. 2 has been edited with religious care and great labor, and those who have examined it thus far concur in the opinion that it has no superior (if an equal) on the market. Such songs as 'It is Burning Still Today,' 'Halleluiah I'm Redeemed,' 'The Light Brightly Beamed,' 'Lost on the Mountains,' 'Calvary,' 'Consecration' (which has sold thousands of copies in sheet form), 'The Great Judgment Morning,' 'The Wanderer,' 'Never Alone,' stir the hearts of singers and hearers.

The authors have drawn on such men as Hoffman, Bryant, Sweeney, Ogden, Kirkpatrick Keiffer, McIntosh, Tillman. W. W. Williams, Lincoln, Blake, Street, Black, Gilmour, H. R. Palmer, A. B. Everett, T. E Perkins, Rev. J. E. Rankin, and many others for choice music and hymns. While there are many books on the market, we look for an immense run on this. Orders received for 5,000 before it came from the press.

Prof. Geo. E. Kersey, teacher and composer of music. writes: "I have carefully examined the advance sheets of 'Tears and Triumphs, No. 2,' and have no hesitation in pronouncing it, in advance, the best now on the market for camp-meetings, revivals, church and home worship."

Buy it for your home, supply your Sunday-school, introduce it to your prayer meeting, have it used in your revival meeting.

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## Missions.

Miss Helen Richardson, of Shanghai, China, under the auspices of the Helen Richardson Missionary Band of our Lafayette Park Church, delighted the members and friends of that band and church Wednesday evening with an excellent address on her work in China. On Thursday evening in the same church the Epworth League gave a pleasant and profitable "Eugene Field" entertainment.—

### Prayer for Missions.

New York, Dec. 1897.

To the Pastors of all Evangelical Churches in the United States and Canada:

Dear Brethren:—As a committee representing the Joint Conference of the Boards of Foreign Missions in the United States and Canada, we wish to emphasize the recommendation of the Evangelical Alliance that in connection with the approaching Week of Universal Prayer, Friday, January 7th, be observed as a day of special prayer for Foreign Missions, and that on Sabbath, January 9th, sermons be preached in all the churches on the duty and privilege of being "witnesses . . . . unto the uttermost part of the earth."

A note from Dr. Lambuth requests that we call notice to the above, with the hopes that the suggestion be followed in our churches.

### Progress in Mexico.

One of the most vigorous and successful missionaries in our Mexican Mission is Rev. K. J. Yearwood, presiding elder of the Monterey district. He has not been in our service more than four years, but writes to the secretaries that marked progress characterizes the work.

When he reached Monterey in 1893 only occasional prayer-meetings were held with an average attendance of three. Over 75 are now in weekly attendance. On Sunday nights four years ago, the congregation did not number more than 30. It is not an uncommon thing now to have 150 present. Bro. Soto, the pastor, has, during the past year, received over forty into the Church.

Protracted meetings have been held on the district with the effect of breaking down Roman Catholic opposition. An exasperated priest at one point appealed to the authorities to eject the Protestants. The authorities quickly replied that if the Protestants were ejected he would have to go also. Such a reply speaks much, both for the upholding of the law and for religious toleration.

Mission Rooms, Dec. 15, 1897.

We are now State Agents for the wonderful book "The Harp of Life," and we want agents in every county to sell it. Large commissions will be paid.

Godbey & Thornburgh.

### Sickness and Death in a Buddhist Country.

BY FRANK MULLER, PH. D., ETAJIMA, JAPAN.

One night we heard that a child of a neighbor was very sick with bronchitis and went to inquire. When we entered the garden the labored breathing of the child could be heard; one of the friends answered the call at the door said that the child was in a bad way, and asked us, as if it were a matter of course, to come in and look at it. I supposed that my going in would be a trouble to them, so my wife went in alone to see if she could render any help. The child, a boy, less than a year old, was lying on a Japanese bed of thick quilts spread on the floor, a large hanging lamp was shining in his face, flaring and making the air of the room offensive and close; unheading these conditions, were five or six men and women sitting on the floor. The mother was bending over the baby as he strove for breath, holding in her hand a Buddhist charm, which, during the paroxysms, she rubbed on the collar of its dress, or waved over its face, saying, as she did so, the usual invocation: "Namu amida Butsu" (I adore thee, O eternal Buddha). The husband glanced quickly at my wife as the mother prayed so. Ordinarily the Oriental prays under any circumstances, either oblivious of the surroundings or giving a portion of his attention to them and what remains to his devotions. But those who have been touched, even though it be only intellectually, by Christian teaching cannot pray so.

After the lamp was taken out and the air became better the color began to return to the pretty child's face, and the mother said what Japanese humility would have prevented her saying at other times: "Isn't he lovely?" In the meantime the friends were talking and laughing among themselves. The father himself began to talk of the week constitution which the child had inherited from him. He said that if the three doctors in attendance could not save the child there was no held for it. Later on two doctors came, accepted the large company as a matter of course, and proceeded to apply mustard plasters.

Two friends sat up all night; the father slept a little in an adjoining room, but the mother would do nothing but lie down at the foot of the child's bed, starting up at the least noise. It is the custom in Japan for relations to thus sit constantly by the bedside of their sick. Doctors brought up to practice medicine in Western style often find this a great hindrance; but one of the doctors in this case said it was something that could not be helped. At one time the physicians wished to pour cold water on the back after putting the child in hot water. They feared the mother would not consent to this, so the husband sent her out of the room on some errand. After the operation was over they told her about it, and she laughed at the deception.

The doctor had no hope of recovery, and two days later the child died. Immediately afterwards notice was sent around to the friends. The child was laid out on the floor. At his head on a table were a cup of tea, a saucer full of little balls of rice dough, and a cup of rice in which were stuck up the two little brass rods used in handling the charcoal fire and similar in size and shape to the chopsticks used in eating. By the side of these things were some of the child's toys, Near the child were placed some strips of paper with writing on them, similar to the strips placed under the pillow of the sick-bed there was also a little lamp at which to light sticks of incense. Two women sat by the side, and those who came in removed the cloth from over the child's face, wiped the lips with a brush dipped in some liquid, and burned a stick of incense. The mother was sitting not far off, very calm, and she spoke freely about the child.

The funeral was held at 1 o'clock the next day. The garden was full of men and children employed to carry the bier and stands of flowers and banners. The master of ceremonies rushed around with his messengers, giving orders from a list he had, and pushing the children in place. The men stood outside in groups, conversing about ordinary matters; the women gathered inside. There candles were burning and a priest was ringing a bell at short intervals. The father himself nailed down the coffin. The women said from time to time, "Splendid," "splendid," apparently referring to the splendor of the preparations for the funeral.

Along the way to the temple people gathered in crowds to see the procession, priests ringing bells, and boys carrying stands of flowers inscribed with the names of the donors, and red and white banners, together with one bearing the name of the child, went in front. Next came the bier, similar in construction to a shrine, borne on the shoulders of workmen, and after it the chief mourners walked, dressed in white, barefooted, saving straw sandals. The father and mother did not go; the mourners were two friends and the servants of the house. The bier was placed in the center of the great room of the temple. seats being provided for the friends whose names were taken down by writers stationed at the entrance.

After a little chanting and much bowing and change of position, the chief priest bowed low to the master of ceremonies, who then walked to the front of the bier, bowed, stepped forward three steps, threw some powder on the burning incense, stepped back, and bowed again The same was done by all the attending friends. With this the public ceremony ended. The body was then burned, the ashes buried, and a tablet placed in the temple.—Missionary Review.

Nobody need have Neuralgia. Get Dr. Miles' Pain Pills from druggists. "One cent a dose."

### New Years' Gift

What is nicer or better for a New Year's gift than a teachers Bible? We have them from $1.50 up, send for catalogue. Name in gold on any Bible for 25 cents.

GODBEY & THORNBURGH.
Little Rock.

### TO PRESIDING ELDERS.

Only the presiding elders of Hot Springs and Monticello districts have sent in names of Sunday-school superintendents as required. Send in the little books filled out brethren. GEO THORNBURGH,
Chairman Sunday-school Board Little Rock Conference.

W. T. Hill of Buena Vista, Ouachita county Arkansas says: "The Electropoise cured me of nervous prostration from which I suffered very much. I cannot say too much for it."

The $5.00 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only $2.00, or the large print $6 one for $2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

See adv. "Harp of Life."
Agents wanted.

## Forty Years of Light.

Cheerfulness belongs to Christianity. The church should be well supplied with windows to admit the sunlight, and equipped with the very best appliances known to science for the artificial light needed for illumination at night. The fixtures should be placed above the line of vision, doing away with the annoyance of a dazzling glare from the direct light in the eyes, and giving an uninterrupted view of the house from all points, which cannot be done with ordinary chandeliers. The most modern and efficient diffuser of light is a reflector, but there are differences in the quality of flour. Those who reflect before they buy will remember that the best is always the cheapest in the end, and buy a first-class and up-to-date reflector. The matter of lighting is of vital importance, contributing to the success of the evening service, and it should be taken in hand early, an expert consulted who is competent and reliable, and if the proper amount is reserved for this fund, (which is too often neglected,) the fixtures should add as much to the furnishings of the church as any one feature of it. To those interested in the proper lighting of their church, a Book of Light and other information will be sent free of charge on application to I. P. Fink, 551 Pearl street, New York.

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I. P. FRINK,
551 Pearl Street, New York.

## Our Church at Home.

FORDYE, ARK.

We are here in the parsonage. I have never had a warmer reception. My people seem sorry to give up Bro. Mc Swain, but as he had to go they have tendered me as much room as he occupied. Already we are planning for a good year. We hope to have Brother Godbey with us often during the year. Your brother,

R. W. McKay.

HARRISON, ARK.

Dear Dr. Godbey: I notice that the Minutes show $39 30 less than was paid on pastor's salary by Mt. Home station, Arkansas Conference. The figures should be: $285.65. instead of $246 35. Please make the correction. Mt. Home did nobly, considering the adverse circumstances under which she labored last year.

We were kindly received by the good people of Harrison, and are fairly under way on our work for the new year. The church in Harrison is not numerically strong, but many of her members are in good circumstances financially. She is amply able to support her pastor in comfort, and I feel quite sure that she will, this year, go far beyond her previous record.

Bro. Merrill, our new P. E., has located his family here in "his own hired house" in most comfortable quarters, and has started off well with his work. I predict great success for him in his new field.

Your brother,

Dec. 20. J. A, Castel.

EUREKA SPRINGS DISTRICT.

The weather prophets who said a storm was coming guessed right for once. It is here, a cold snap, a real Kansas blizzard. The trees, the ground, in fact, everything out of doors, is covered with ice. Northwest Arkansas is one big skating-rink. You can skate anywhere. In fact, you can hardly keep from skating. Everything skates—horses, cattle, buggies, men—everything that moves slips, slides, or skates. I had a cold experience coming from Concord to Berryville—out all day, and only eight miles, but I enjoyed the trip. The scenery was grand. It looked like I was in a frozen world—ice everywhere. Many of the trees were breaking under their loads, and others were bent across the road, so that once I had to spring them out of the way so that my team and buggy could pass.

But this ice crop is rich in blessing. One farmer said that it would be worth thousands of dollars to this country; that the ice would kill the bugs and make the land productive.

When a child, I heard an old man tell of a boy that followed a buggy for miles to see how long it would take the rear wheels to catch up with the small ones in front. Well, I saw that sight today. Twice did the big wheels of my buggy get before the little wheels, and I found myself facing the opposite direction to the one I wanted to go. But I did not see the fun until I saw a man wanting to go one way and his wagon going the other way. That was more fun to me than both the other experiences I had. Such is life. We want the other fellow to enjoy some of the good (?) things that come.

I am on the first round. The brethren are cheerful and hard at work. We have several new men with us. They are starting well. Marston has a strong grasp on his people at Eureka Springs. His first quarterly conference is over; it was an enjoyable occasion. He has his Bishops' Fund and Delegates' Exp. in full, and half of his Domestic Missions collected.

We have lost one good man since conference—Rev. T. E. Doran, who fell at his post a few days ago. He was a strong preacher and an earnest worker. His place will be hard to fill. I held the conference on his charge yesterday, and appointed Rev. G. G. Jackson P. C. Will hold the Berryville conference tomorrow.

The hearty welcome at the parsonage, the warm supper and pleasant evening with Bro. Winsett and wife, talking over the past and planning for the future, made me almost forget the toil and cold of the day. They know how to give a P. E. a royal welcome and make him feel at home. I have heard many kind things said of them already. Their people are looking for a prosperous year.

I am more and more impressed with the possibilities of this country. The railroad is coming, and with it will come many wonderful changes and rapid developments. Preachers and people are planning for a forward move, and are expecting the year to be one of great spiritual prosperity.

P. B. Hopkins.

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Always ready—Ayer's Cherry Pectoral. It needs no mixing, no shaking, no disguise—nothing but a spoon. At dead of night, your child startles you with a croupy cough. Immediately that you give this remedy, the little one is relieved, and the household is again at rest.

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The $5 Holman Self-Pronouncing Teacher's Bible will now be sent by mail for only $2, or the large print $6 one for $2.25. Here is a chance to get a fine divinity circuit teacher's Bible for about half its worth.

Godbey & Thornburgh.

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**Commissioner's Sale.**

Notice is hereby given, that in pursuance of the authority and directions contained in the decretal order of the Pulaski Chancery Court made and entered on the 10th day of November, A. D. 1897, in a certain cause (No. 5735), then pending therein between L. W. Cherry, et al., complainants, and A. G. Rogers, et al, defendants, the undersigned, as Commissioner of said court, will offer for sale at public outcry, to the highest bidder, at the east door or entrance of the Pulaski county court house, in which said court is held, in the city of Little Rock, within the hours prescribed by law for judicial sales, on Wednesday, the 5th day of January, A. D. 1898, the following described real estate, to-wit: Southeast quarter of the southwest quarter of section twenty-four (24) and the northwest quarter of the northwest quarter of section twenty-five (25) all in township two (2), north of range twelve [12] west, in Pulaski county, Arkansas.

Terms of sale: On a credit of three months, the purchaser being required to execute bond with approved security, bearing interest at the rate of 8 per cent per annum from date of sale until paid, and a lien being retained on the premises sold to secure the payment of the purchase money.

Given under my hand this 14th day of December, 1897.

J. H. Paschal,
Commissioner in Chancery.

Carroll & Pemberton, Solicitors for Plaintiff.


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both combined, for the remarkably low price of $2.75. Now, note the advantage of this offer: You would have to pay your dealer $5.00 for such a book, and the Arkansas Methodist will regularly cost you $1.50; therefore, at the above special price we quote, you will be getting $6.50 for $2.75—a saving of $3.75. Bear in mind, this is no cheap, worthless, out-of-date Bible. Now we will give you our reasons for inviting your careful consideration of this proposition:

**REASONS WHY** This Bible is a genuine edition; is not a cheap reprint, printed on poor paper. Binding is strong and durable, of the best used in manufacture, with improved circuit cover. Thin white paper, perfectly opaque and tough, vastly superior to that used in even higher-priced editions. The type is clear and distinct, easy to read, self-pronouncing. Maps have been revised and brought down to January, 1895. Index is now furnished with them. In the valuable Helps, covering nearly two thousand subjects, will be found all the features which have made them so popular in the past, and, in addition, an endless amount of new matter, including a Concordance on a new and improved plan. The price at which we now offer this book brings it within the reach of all. You can pay more, but you cannot get a better Teachers' Bible.

**DON'T DELAY** about ordering. Let your orders come at once. This is an opportunity you should not lose. Anyone who sends us a club of six orders for the Bible and paper will receive one Bible and a year's subscription to the paper free of cost. We will send a copy of the book, postpaid, on receipt of $2.00.

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We have offered the ordinary sized print so cheaply that the old people complain that we do not treat them fairly, so we have arranged to please them. We will send, postpaid, the Large-Print Holman Self-Pronouncing Teachers' Bible—price $6.00—and the Arkansas Methodist one year for $3.00, or, we send the Bible without the paper for $2.25, postpaid. No such offer has ever been made before.

**GODBEY & THORNBURGH,**
**Little Rock, Ark.**

## At Rest.

We publish in this department obituaries of our Church members sent us by the preachers. We cannot publish resolutions of Sunday-schools, or Epworth Leagues or Missionary Societies in honor of deceased members. We also require all obituaries to be short.

HENLEY: Mrs. Mary J. Henley died at her daughters, Mrs. M. B Conatser, in Ozark, Ark , December 8, 1897. Sister Henley was born in Petersburg, Va., April 13, 1832, was converted when a child and continued in the faith till the end. One of the last acts of her life was to lead in the family devotion. She was a consistent and upright Christian. She went home December 8, 1897.

S. F. GODDARD, Pastor.

PHILLIPS: Idella, daughter of J. W. and Willie J. Phillips, died November 28. She had lived only a little beyond two years. Though her stay on earth was brief, she had won the tenderest affections of a fond father and mother. This was another instance of what seems to confirm the saying that "death loves a shining mark." She was an exceptionally bright and interesting child. The Lord has taken His own. Jesus said, "Of such is the kingdom of heaven." We know that it is well with the child. Let the father and mother bow with meek and humble submission to the wisdom and love of Him who has permitted death to visit their home and take away their most precious earthly treasure. He has only transplanted it to an infinitely brighter and happier clime, forever separated from all sorrow or care, and will await their coming, and that reunion which will never be broken. N. E. SKINNER.

Mammoth Spring, Ark., Dec. 1897.

MISER: Sarah C. Miser (Walker), was born in Bedford county Tennessee, October 19, 1835, died at her home in Benton county, Ark., December 3, 1897. She professed faith in Christ in early life and became an acceptable member of the church. She was married to John Miser May 13, 1858, and was blessed with five children Three remain to mourn the loss of a kind and loving mother. The other two are not here, God had taken them to himself in infancy. The husband mourns the loss of a kind and affectionate wife, but expects to see her again. Sister Miser was sick for some months, but never murmured nor complained. She died as she lived, A kind and loving wife and mother has gone to her reward. She was indeed a faithful Christian. Father and children, weep not as those that have no hope, but look up and be faithful and we will meet her where parting is no more. J. L. KEENER.

FOWLER: H. L. Fowler was born December 6, 1882, was converted and joined our church in 1896, died October 23, 1897, aged 14 years, nine months and seventeen days. I had been called on to bury a little infant child, and when I came to the graveyard I found two coffins placed side by side on the ground. Oh, what a sad moment! On investigation, I found that Leroy Fowler, while hunting with his father in the woods, had accidentally discharged his gun in some unknown way, and the whole load of shot went in his face. The poor broken hearted father was soon by his side. Leroy said, "oh papa, I am ruined." The father saw he soon must die, and asked him, are you ready to meet death? When he replied, "Oh yes." That Christian father all alone in the woods with his dying boy, could fully realize the truthfullness of that song, "What a Friend We Have in Jesus!" Poor mother, when her precious boy was carried in the house gasping for the last time. There was such a contrast in his appearance. When he started from the house he seemed more cheerful than usual. Leroy was a kind, affectionate son and brother. When father was sick or away from home, Leroy was always ready to conduct the religous services of the family. He is gone. Who will fill his place? Leroy was much loved by all who knew him. The family and friends have our sympathy and prayers. N. W. WOMACK.

Deview, Ark., Dec. 14, 1897.

BLANKENSHIP: Mrs. Della Blankenship, daughter of Bro. and Sister Garvin Brewster, was born in Cleveland county, Ark., June 11, 1876, and was most happily married to Dr. W. H. Blankenship, November 18, 1895. Soon after their marriage they settled at Linwood, Jefferson county, where, on November 8, 1897, that pure, sweet life went back to the God who gave it. Della was converted and joined the church when 12 years old, and from then until death claimed her as a victim she was all the church could wish or expect. No word of criticism of her Christian life was ever uttered, but on the contrary, her life was so consistent as in every way to be worthy of imitation. Her influence was remarkable for one so young. She leaves a sorely bereaved husband, two little babies, parents, brother, sisters, and scores of relatives and friends to mourn her going. But thanks to a wise and good Father, they know where she is and can go to her.

J. F. CARR.

PRICE: Mrs. Charlotte Cokman Price was born in Lauderdale county, Ala., March 23, 1826. She was married to J. A. Price October 30, 1843. They moved to Harrison county, Tex., about 1847, and to Hempstead county, Ark., Dec. 1883, where she died October 30, 1897. She was converted and joined the Methodist Church in 1845. She was a straightforward, zealous but modest Christian. She often rejoiced that all her children were on their way to heaven, and her true testimony to this fact is good evidence of the value of her Christian character. During the closing years of her life, she was subjected to peculiar and stubborn affliction, which sometimes made her feel gloomy, but it did not abate her hungering and thirsting after rightousness; she prayed "without ceasing," and was always solicitous for the Master's cause. Many years she was a living proof of the promises of God, and in a good old age was gathered by angel reapers, as a ripened sheaf, to the garner in the skies. C. J, GREENE.

BUTTRAM: Michael F. Buttram was born in Meggs county, Tennessee, August 2, 1834, died at his home in Benton county, Ark., December 11, 1897. He was married to Sarah Miser February 9, 1864. This union was blessed with eleven children; four of whom preceded the father to the better land. Bro. Buttram was one of the most substantial members of the church in the Bentonville circuit. He was true to God and his church—a man that the preacher could depend upon. His death was sudden, he being killed by the falling of a tree. Though we cannot doubt as to where he was gone. He was a true and tried servant of God and the church, with the assurance of his acceptance with God in the present tense. By his death the church has lost one of her best and truest members. The community at large has sustained a great loss. The wife has lost a true and affectionate husband, the children a kind and devoted father. His funeral was attended at Buttram's Chapel by an overflowing house. May God comfort the bereaved wife and children in their sadness, and help them in their onward and upward march.

J. L. KEENER.

BATTEN: Wm. Henry Batten was born in Henry county, Tenn., September 11, 1853, professed religion at Shiloh, Decatur county, Tenn., under the ministry of James Richardson, in 1872; was baptized in infancy. His parents were William and Elizabeth Batten. All of his people were Methodist. He was married to Miss Mary A. Curtis September 12, 1873. Nine children were born to them, eight of whom preceded him to heaven. He was licensed to preach by W. C. Sellars, P. E , John Witt, P. C., Clinton circuit, Paducah District, Memphis Conference, September 17, 1886. Went to school one year at Oakton, Ky., preached every Sunday. October 1887, moved to Dunklin county, Mo., supplied Clarkston and Maden, did a good work, raised $900 to build a church; 1888 traveled Poplar Bluff circuit, added many to the church; in 1889 traveled McDonald circuit; in 1890 traveled Gatewood circuit. He remained there two years, during which time he added many to the church. In 1892 he went to Alton circuit, remained there two years, added many to the church and built a parsonage; in 1894 to Mt. Pleasant circuit. On account of sickness this ministry was not so profitable. In 1895 at the annual conference held at Fredrictown, Mo., he was transferred to the White River Conference, which was held at Helena, and was appointed to Beebe circuit, Searcy District, and remained there two years, doing good work both years. He baptized more children than any preacher in the district. In 1896 at the camp meeting in Beebe, he claimed and professed, as he said, full salvation, or the abiding presence of God. He was not an extremist in any one thing, always endeavored to see the silver lining of every dark cloud. He often said to his wife, not to worry over what could not be helped, but trust the Lord for guidance in all things. In 1897 he was appointed to Mt. Pisgah circuit, Searcy district. He entered at once upon his work and would have conversions at his monthly appointments. His work was large and sickness in his family prevented him from holding protracted meetings. He started three different times but would have to come home to assist in nursing their dear little son, who, it was thought would die. At last he was taken with fever at New Hope Church, at his fourth and last quarterly meeting. Tuesday he came home very sick. All was done for him that good doctors and kind friends could do. He said he would not recover and would often pray for his wife and little Wesley. He never murmured nor complained. He often read his Bible and then sing and clap his hands and shout. When asked how he was, he would say, I am happy, only waiting for the summons to come. He said he had committed his wife and son unto the Lord, that he would take care of them if they would trust him. Before his death he spoke of seeing angels, small and large, dressed in pure white; laughed and clapped his hands and said to his wife, "Can't you see them?" The last text he preached from was, "The end cometh to all things." He said that sermon was impressed upon him with force. He said to his wife, "Put away my books, my examination for this year is all right; God bless the committee." On Sunday, September 26, he said nothing all morning, but about 12 o'clock he opened his eyes, laughed, threw up his hands and said, "Hallelujah!" That was the last word he ever spoke, dying without a struggle. He said to me at his last quarterly conference, that if it was the will of the Lord to let him, when he came to die, be in his right mind, he wanted his last word to be "Hallelujah." Thus his wish was granted. Farewell brother, until we meet in heaven.

HENRY T. GREGORY.

WHITE: Mrs. Elizabeth White. How wonderful is life and how mysterious is death? He that defines life can also tell us something of death. To know what life really is one must live. Who can tell the power of a life spent in fellowship with Christ and sympathy with humanity? Much of such a life comes before our eyes in the fruit it bears, but there is much that is never open to the gaze of a curious world. Such was the life of our dear Sister White. Nearly all of her life was given to the Lord. She was soundly converted and she knew it. She had the fullest confidence in Christ. God was her Father and to Him she constantly went with her everyday experiences. She was not disappointed when she went, for the Lord was faithful to keep His promises with His child. She knew she was a child. Christ she felt to be her elder brother, and on his arm she leaned with confidence. Where the spirit led she followed. She was intensely practical and spiritual. Duty was her motto. The will of Christ seemed to be her pleasure and delight. When the conditions of her family would allow, she was always in her place at the sanctuary. She was considerate of others, kind to a fault. Her home was a model, her children rendering obedience readily. She was always cheerful and content with her lot, to be associated with her was a benediction. Her personal friends were many. To know her was to love her. She died November 30, 1897, with slow fever. Almost from the first her case was pronounced hopeless. She was perfectly resigned to the will of the will of the Lord. She was unconscious most of the time she was sick. She was quietly laid away at Stephens while the Conference was in session at Pine Bluff. She was married to Rev. B. A. White nearly 18 years ago; he and six children are left to mourn her loss. With a heavy heart he went to his work at Murfreesboro. May the spirit go with him and heal his heart and fill his life with power and submission. God bless the children, and may Mirtie be a mother as well as sister to the rest, and at last may the family circle be unbroken in the home above.

R. W. MCKAY.


## The Blue and the Gray.

Both men and women are apt to feel a little blue, when the gray hairs begin to show. It's a very natural feeling. In the normal condition of things gray hairs belong to advanced age. They have no business whitening the head of man or woman, who has not begun to go down the slope of life. As a matter of fact, the hair turns gray regardless of age, or of life's seasons ; sometimes it is whitened by sickness, but more often from lack of care. When the hair fades or turns gray there's no need to resort to hair dyes. The normal color of the hair is restored and retained by the use of

## Ayer's Hair Vigor.

Ayer's Curebook, "a story of cures told by the cured." 100 pages, free. J. C. Ayer Co., Lowell, Mass.



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**Mrs Winslow's Soothing Syrup has been used for over Fifty Years by Millions of Mothers for their Children while Teething with Perfect Success. It soothes the child, softens the gums, allays all pain; cures colic, and is the best remedy for diarrhœa. Sold by druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle.**

THE ARKANSAS METHODIST.

WEDNESDAY, DEC. 29, 1897.

GEO. THORNBURGH, Business Mgr.

Entered at the Postoffice at Little Rock, Arkansas, as second-class mail matter.

Circulation, 11,000 every week. We guarantee that no issue shall be less than 11,000 copies.

TO ADVERTISERS:—The circulation of the ARKANSAS METHODIST is fifty per cent larger than that of any other paper, religious or political, published in Arkansas.

From "Printer's Ink": "ARKANSAS METHODIST—published at Little Rock, has a much larger circulation rating than any other newspaper published in the State * * * * This organ of the Methodist Episcopal Church, South, is credited with a treulation that exceeds the sum total of the ratings accorded to the ten other religious periodicals issued in the State."

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In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

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PROCLAMATION!

I, Santa Claus, first Patron Saint of all the little lads and lassies, hereby announce that I have selected the Big Store of

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As my headquarters; where the loveliest dolls, toys and fancy goods will be displayed this week. I hereby command all my Loyal Subjects within

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To visit Quinn's accompanied by their mammas and papas. Herein fail not under penalty of incurring my everlasting displeasure.

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## Our Church at Home.

L'GRANGE, ARK.

DEAR DOCTOR GODBEY:—In the providence of God we were changed from our pleasant field of labor. Sulphur Rock circuit, where we were so wonderfully blessed of God and placed at La Grange. We gracefully submit to God's ruling, feeling sure that none trust Him in vain—He has a work for us here, and our chief concern is to do His holy will while among this kind and generous people. This was my first work, where I began 11 years ago—a boy of 19 without experience. These people received me and bore with me with remarkable patience. Four years ago I revisited this field and found her who has since made my home so bright and my life so happy, and has added so much to my usefulness.

Since December 1886, LaGrange has grown from a prosy, sleepy, country villege, to a mill-town with a much larger population. We have been kindly received back among our old friends, and are snugly housed in the parsonage.

We hope to do much for God during the year 1898.

Yours in Christ.
F. C. STERLING.

Dec. 20, 1897.

BEEBE AND WEST POINT.

I have been waiting for nouns and verbs to come along this way, and then I would put enough adjectives and adverbs to them to hold them together till the printer could get them in the METHODIST, and so a few are here "And to be brief," as we preachers say, and that makes the hearer fix for a seige as a rule, but no seige this time,

On Dec. 4th, at 9:20 p. m., we, wife, Paul Dye, and I arrived at Beebe from Forrest City, via Little Rock. We were met at the depot by those warm-hearted laymen Bros. Strange and Folsom. Soon at the door of Bro. Strange, and his good wife and mother Apple, made us feel like we were a part of their home. No blast from the frigid zone to a Methodist preacher at Beebe, but a comfortable air wave from the temperate zone, and in this delectable fellowship, we abode eight days when we were bidden to the elegant home of Dr. McIntosh, where we spent four days, then to our own dear preacher's home, nestling under the forest oaks—a five room cottage so comfortable and pleasant. On the night of the 14th, we were sitting chatting over this, that, and the other, when buzz, hum, hum, rattle, stir, tap, tap, the door opened and there stood Rev. W. A. Pendergrass and wife at the head of a column reaching back to where I could not see. In they came, chat, chat, and on to the dining room each one went and made a deposit, and I stood looking, and looking, and looking, soon Bro. Thurman, the C. P. minister, said "Mr. President," addressing Bro. Pendergrass, "we would like to hear from you," and we heard, and then we were turned over to Bro. Thurman, and we heard again. Then came my time, and I—I—said something, I do not now remember, and the "pounding" crowd left—about sixty in all, leaving 75 or 80 presents, with some cash. Here are some of the nouns and verbs. Then the good, loving, kind ladies presented two nice quilts and left material for two more, saying: "We remember you burned out this year, and we want to help you." Thank God for such a good sympathetic people. A good nice carpet was soon put together, and down by the same kind hand.

Our first Quarterly Conference and Rev. S. L. Cochran well received, doing good—and up-to-date work in the chair and pulpit. Other interests comfortable, and we are well pleased, and the people look the same.

More when it comes along.

J. F. JERNIGAN.

HUNTER, ARK.

At our Conference at Newport, I was read out for Jericho mission as supply. Some of the good brethren of this place got up wagons and teams and came over to Wynne to move my things over to Hunter. We started Saturday morning the 18th and got to Hunter Satdrday night about 12 o'clock. It stormed and sleated all the day and night. It was the coldest day we have had this winter. Now I am in Hunter. I find I have some as good and true loyal Methodist as you can find any where. I find that the Jericho mission has six appointments and covers a large territory and there is enough work that must be done for the largest preacher in Arkansas by the help of the good Lord, and the good people of Jericho mission I expect to do my best as one who feels that he is burdened with the worth of the souls of men. Hoping success to the METHNDIST I will try my best to put the paper in every home in the bounds of my work. Yours in the work.

J. E. BUCHANAN.

MOUNTAIN HOME.

Dear Doctor: After a move of about fifty miles we arrived at Mountain Home on the evening of December 1st.

We have been kindly received and every indication is that we are going to have a good year. At the first meeting of the board of stewards every member of the board was present but one and he was unavoidably absent.

The parsonage is being nicely repaired and when furnifhed it will indeed be very cozy for the preacher and his family.

It seems that the people of Mountain Home station are determined that the preacher and his family shall have as good board, as good clothing, and as good a house to live in as the members themselves have.

On the evening of the 10th, we have one of the largest crowds that has ever assembled in the capacity of a "pounding party," and of course we received such things as a preacher's family needs. After sometime spent in pleasant conversation there was some singing and a prayer and then the crowd dispersed and we were left to meditate upon the goodness of God and to thank Him that the lines have fallen to us in such pleasant places.

May we so give ourselves to this work that nothing that has been put into our hands shall suffer.

T.M. JACKSON.

Mountain Home, Ark., Dec. 18.

THE OPIUM AND MORPHINE HABIT.
"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free.
Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

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Copies of Mrs. Thornburgh's Catechism for little children have been sold in about four years, and we have just had a new edition of 5,000 copies printed. No similar work has met with such universal favor. It is a simple, sensible catechism, made for children by the mother of children, who has been for many years a Sunday-school teacher of little children. Infant class teachers approve it at first sight. Send for sample copy, or, 40c per dozen.

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Little Rock, Ark.

We keep the full course of reading for the Woman's Parsonage and Home Mission Society.

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